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ideas. I personally believe that the point of view for which Professor Laughlin so valiantly carries on his lonely battle is not only wrong, but dangerously wrong.

GEORGE RAY WICKER.

Dartmouth College.

*The Junior Republic, Its History and Ideals.* By WILLIAM R. GEORGE. With an Introduction by Thomas M. Osborne. (New York: D. Appleton and Company, 1909. Pp. xii, 326. \$1.50 net.)

The fame of the George Junior Republic has traveled far, and there are no doubt a considerable number of persons who will welcome this interesting book by its founder giving an authentic account of its origin and history, and of the principles which it embodies.

The reviewer visited the Republic repeatedly during its early days, once at the request of its trustees when it was encountering official criticism, and once as the representative of a metropolitan newspaper. He had the pleasure of meeting Mr. George at Freeville, and afterwards in his own home, and of discussing with him at length and intimately the ideas and achievements of the institution. He formed the acquaintance of several of the young "citizens," with one of whom he continued for a considerable period of time in correspondence. He also lectured on the Republic before his classes in Yale University, and elsewhere, and thus had opportunity to observe how the enterprise impressed minds of different types.

Of one thing he was assured from the beginning, namely, that Mr. George was himself a man of singular kindliness, enthusiasm, shrewdness, tact, energy, pertinacity and charm. How far these remarkable personal qualities have contributed to the success of the Republic, and how far its success has been due to the pedagogical principles underlying it and the methods employed, he has never felt sure.

Clearly Mr. George takes himself and his institution—a word which is distasteful to him—very seriously. He believes his ideas to be revolutionary, and he probably thinks them cap-

able and worthy of universal application to all sorts of societies, educational, industrial, and political. Revolutionary they certainly are, as democracy and the Declaration of Independence are revolutionary. Short of philosophical anarchism, the Junior Republic is the simplest and most logical application of the doctrine that all men are born free and equal, and that all government derives its just powers from the consent of the governed. Thomas Jefferson would have approved of it. But it would probably not have met the approval of Edmund Burke, according to whom "we are all born equally, high and low, . . . in subjection to one great, immutable preëxistent law, . . . This great law does not arise from our conventions and compacts; on the contrary, it gives to our conventions and compacts all the force and sanction they can have."

If Burke's doctrine be true, as against Rousseau and Jefferson, then the Junior Republic is either founded on false political and ethical teaching, or else is merely an interesting, innocent and useful deception, Mr. George's personal and absolute authority being cloaked beneath the form of a purely democratic society. In that case, we might justify it pedagogically, as a form of play, and as a training in responsible citizenship, just as we might look on the playing with dolls by little girls as an excellent preparation for future motherhood. But little girls are not really mothers and young boys are not really sovereign citizens; they are children, and according to Burke's view, and St. Paul's, it is of the very nature of childhood, and its first business, to be subject to an authority outside itself and imposed upon it.

The question really is, what is the nature and source of authority; and the present writer holds with Burke and St. Paul that the first lesson that a human being has to learn is that of utter and unquestionable subjection and obedience to an authority which is natural, inevitable, and of right; if he be taught in words, or if the real or mimic social order which encompasses him leads him to imagine that this authority is constituted such, in any sense or measure, by his choice or consent, he is being misled; it is not so in fact, and it ought not to be so, ever. Authority, by its very nature, by its very definition, has its seat elsewhere than in self; it falls down upon the self with uninvited imperatives, and with inescapable sanctions.

But this truth is no doubt recognized, even within the Junior Republic. When a new "citizen" is introduced into it, it is not likely that he is asked whether he consents to its laws or not; he finds them there, and he must bend his neck beneath the yoke; it is only afterward that he may vote for them, or against. If this be so, then the Junior Republic, no more than the rest of us, holds to the doctrine that authority is derived from the consent of the subject. The rule of majorities is as undemocratic, in the extreme Jeffersonian sense, as is monarchy, and the present writer has never seen a more rigid and salutary subjection of an unconsenting minority than in the George Junior Republic.

After all, the main question to be asked about the George Junior Republic and its colonies and imitators, after these fifteen years of experience, concerns their results. Do they increase in American youth those characteristics which European observers see and deplore in them, irreverence, conceit, restlessness, self-assertiveness, insubordination, bumptiousness, an unlovely and premature maturity, or do they, on the contrary, make them thoughtful, considerate, obedient, sympathetic, strong, industrious, thrifty, and patriotic?

The present reviewer, from such observation and consideration as he has been able to give the matter, is inclined to think that they do both, but prevailingly the latter.

WILLIAM FREMONT BLACKMAN.

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*The Southern South.* By ALBERT BUSHNELL HART. (N. Y.: D. Appleton and Company, 1910. Pp. 445. \$1.50 net.)

The fairness of spirit which characterizes this volume is highly creditable to the "son of an Ohio abolitionist." Among Southern-born sons of slaveholders there must be many who will give it appreciative consideration, and who will find themselves at many points in agreement with what is fundamental in Professor Hart's position. The problems discussed, while peculiarly Southern, are at the same time truly national. Especially is Professor Hart's work valuable in making clear to the other sections of the country how largely the problems of the South are problems of the negro, and